ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

UNION BAPTIST ASSOCIATION.

The members of the Union Baptist Association assembled in the meeting-house of the Big Creek Baptist Church, Pickens county, Ala., on Saturday, September 24th, 1853.

The Introductory Sermon was delivered according to appointment at 11 o'clock, A. M., by Elder James Deloach, from the text, 1. John, 4 : 11.—"Beloved, if God so loved us, we ought also to love one another." After which, the Association had a recess of one hour.

The Delegates again met in the meeting-house for the transaction of business, (while the worship of God was continued at a stand erected under an harbor for that purpose,) and after singing, prayer was offered by Elder J. A. Hodges.

The letters from the churches were read, and the names of delegates enrolled.

Elder Charles Stewart was re-elected Moderator, and A. M. Hanks, re-elected Clerk.

On motion, invited all visiting brethren to seats.

On motion, opened a door for the reception into this body of unassociated churches. Whereupon, application was made by the Memphis Baptist Church, to be admitted a member, while still a member of the Choctaw Association, Mis. The application was refused, and the church cordially invited, through its delegates, to obtain a letter of dismission from the Choctaw, and join this Association at our next Annual Session.

On motion, the following committees were appointed:

On Preaching and Nominations—Thomas Deloach, W. W. Guyton, A. P. Bush, J. P. Maharry, and Pastor and Deacons of Big Creek Church.

On Finance—T. H. Wilson, J. B. Sherrod.

On Documents—M. Lyon, J. A. Hodges, A. M. Hanks.

On the Order of Business—D. Duncan, M. P. Smith, J. Deloach, T. S. Thomas, W. F. Spragins, Moderator and Clerk.

tion, received correspondence from sister Associations: the Columbus, a letter and three copies of minutes by the hands Elder W. H. Roberson and brethren O. Canfield, J. Norris, W. T. Carson.

From the Little Bigbee—Two copies of minutes by the hands of brethren Ward, Hitt, and Stewart.

From the Tuscaloosa—A letter and twenty-five copies of minutes by the hands of Elder Joshua H. Foster. The Moderator gave the right hand of fellowship to the messengers present, and cordially invited them to seats.

The committee on preaching reported, that Elder D. Duncan would preach at candle-light to-night—Elder J. H. Foster preach at 10 o'clock to-morrow morning—Elder A. M. Hanks follow with the Annual Missionary Sermon, and a collection be taken up in aid of Foreign Missions. Elder M. Lyon would preach in the afternoon a Funeral Sermon in memory of our departed brother, Elder M. C. Curry.

On motion, adjourned until Monday morning 9 o'clock--prayer by the Moderator.

THE LORD'S DAY.

In accordance with the appointments made on yesterday, Elder J. H. Foster delivered at 10 o'clock an interesting discourse from the text, John 15: 9.—"As the Father hath loved me, so have I loved you; continue ye in my love." Elder A. M. Hanks followed with the Annual Missionary Sermon, from the text, Acts 20: 35.—"It is more blessed to give than to receive," and a collection was taken up in aid of Foreign Missions, amounting to fifty-six dollars and seventy-five cents. In the afternoon an appropriate and deeply interesting Funeral Sermon on the life and death of Elder M. C. Curry, was preached by Elder M. Lyon, from the text, 1. Cor. 13: 12.—"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known," after which, a collection in compliance with the recommendation in the proclamation of the Governor of Alabama, was taken up to aid the suffering and sick poor of Mobile, amounting to sixty-five dollars, which sum, was placed in the hands of Doctor Peyton King, to be forwarded to their relief.

Monday Morning, 9 o'clock.

The Association met; and after reading a portion of Scripture and singing, prayer was offered by brother Foster.

On motion, the report of the committee on the order of business read, adopted, and the committee discharged.

The names of the delegates were called, and absentees noted.

Read the minutes of Saturday.

Invited all visiting brethren to seats.

Returned correspondence to sister Associations:

To the Columbus; To be held with the Mayhew Prairie Church, Oktibbeha county, Miss., on Saturday before the 2nd Lord's day in September, 1854: Elders D. Duncan, C. Stewart, and brethren W. P. Richardson, Levi L. Randall, A. P. Bush, A. Latham, W. W. Guyton.

To the Little Bigbee; To meet with the Clinton Church, Greene county, Ala., on Saturday before the 4th Sabbath in October, 1853: T. S. Thomas, A. Pate, Thomas H. Wilson, Thomas Locke.

To the Tuskaloosa; To be held with the Salem Church, twenty-four miles north of Tuskaloosa, on Saturday before the 3d Sabbath in September, 1854. J. A. Hodges, J. P. Maharry, John Sanders, Jr.

The reports of district meetings were received, and appointments made for the next year, as follows:

First District; To meet with the Liberty Church, on Friday before the 4th Sabbath in July, 1854. Introductory sermon by T. S. Thomas, alternate, James Deloach. To be attended by brethren C. Stewart, D. Duncan.

Second District; To be held with the South Carolina Church, on Friday before the 3d Sabbath in July, 1854. M. Lyon to preach the Introductory Sermon; alternate, C. Stewart. Visiting brethren, James Deloach, T. S. Thomas.

Third District; To meet with the Enon Church, on Friday before the 3d Sabbath in August, 1854. Introductory Sermon by A. M. Hanks; alternate, ———. To be attended by brethren C. Stewart, J. A. Hodges, W. F. Spragins, D. Duncan, T. S. Thomas, C. B. Sanders.

Fourth District; To be held with the Beulah Church, on Friday before the 1st Sabbath in September, 1854. Introductory Sermon by J. A. Hodges; alternate, James Toole. To be attended by James Deloach.

The Circular Letter was read by Elder J. A. Hodges, the author, and was by a unanimous vote adopted, and, ordered to be printed with the minutes.

Appointed delegates to the Baptist State Convention: A. M. Hanks, M. Lyon, J. A. Hodges, A. P. Bush, J. D. Johnson, J. J. Lee, James Deloach, T. H. Wilson, C. Stewart, J. Sanders, Jr. Funds, $101 34, and forty copies of our minutes sent.

The committee on nominations made a report, which was adopted:— That, Elder M. Lyon preach the next Introductory Sermon; alternate,

[Continued on page 6.]

UNION BAPTIST

	CHURCHES.	COUNTIES.	DELEGATES. Ordained Ministers in SMALL CAPITALS. Licentiates in *italics*. Absentees marked thus *	Baptized,	Received by Letter,	Restored,	Dismissed by Letter,
First District	Bethlehem,	Pickens co.	W. Richardson, W. Vail, J. B. Lawley,	3	2		3
	Arbor Spring,	"	James Deloach, T. Deloach, J. Allen,	3	9		2
	Liberty,	"	John Draper, R. Wilkins, J. McGee,	13		1	3
	Mt. Pleasant,	"	W. Gaston, Gray Strickland,* F. Elmore;*		4		1
	Fellowship,	"	E. Lowdermilk, J. D. Johnson, J.T. Gardner,*	3	1		2
	Carrollton,	"	T. S. Thomas, J. B. Sherrod,				5
	Ebenezer,	"	E. Harris, J. D. Kee, Peter McGee.		3	2	1
	Providence,	"	Levi L. Randall, S. Renfroe,* A. L. Neal,*	5	4		
	South Carolina,	"	D. Duncan, *W. F. Spragins*, W. W. Guyton,	2	2	1	
	Oak Ridge,	"	J. W. Dotson, A. F. Dotson, J. P. Lee,	9			
	Spring Hill,	"	M. Lyon, J. Harper, J. T. Stinson,	2	3		
	Hebron,	"	C. B. Sanders, J. B. Jones, W. J. White,	5	8	1	
	Big Creek,	"	Charles Stewart, A. Latham, J. Wilkins,*	1	1	3	1
	Cross Roads,	"	Benj. West, W. S. Bryan, U. E. Allen.		6		
	Pickensville,	"	A. P. Bush, F. M. Howard, H. H. Dunn,				
	Enon,	"	T. H. Wilson, C. M. Fort, J. J. Lee,	11			
	Bridgeville,	"	Stephen Stone, Levi W. Parker,*		2		
	Mount Zion,	"	T. Locke, John Stuckey, B. C. Walker,*	2			
	Unity,	"	A. M. Hanks, N. West, W. Stapp,	21	3		
	Hopewell,	"	S. Curry, W. Carver,				
	Forest,	"	W. Slaughter, J. M. Parker, Grant Taylor,	20	1		
Second Dis.	Beulah,	Greene co.	M. P. Smith, E. H. Lamb, W. J. Hamilton,	1			
	Buck Cr'k,	Tuscaloosa	J. W. Dunn, J. P. Maharry, S. W. Owens,*	13	1		
Third Dis.	New Hope,	"	J. Sanders, jr., J. H. Robertson,* J. D. Mayo*	19	1		
	Zion,	"	A. Pate, W. D. Dillard, J. H. Pate,*				
Fourth Dis.	Grant's Creek,	"	John A. Hodges.	14	3	1	
				147	52	9	

ASSOCIATION.

STATISTICS.							CONT'NS.				
Excluded,	Deceased,	White Males,	White Females,	Total Whites,	Colored Members,	Grand Total,	Contrib'n for Minutes,	Contr'n for Association,	Monthly Meeting,	PASTORS.	POST OFFICE.
		24	35	59	19	78	$1.00	$1,50	2	Dabney Duncan,	Providence, Ala.
5	2	19	24	43	5	48	1.50	1,50	2	James Deloach,	Reform, "
1		23	29	52	6	58	1.50	1,50	4	James Deloach,	Reform, "
1		19	27	46		46	1.50	1,00	3	Isham Parker,	Gordo, "
		22	27	49	38	87	1.50	1,50	1	C. B. Sanders,	Reform, "
		3	8	11	1	12	1.00	1,00	2	No Pastor,	Carrollton, "
	2	12	10	22		22	50	1,00	3	No Pastor,	Carrollton, "
	1	16	24	40	38	78	1.35	1,35	3	M. Lyon,	Carlilse, "
3		16	33	49	10	59	1.50	1,50	3	D. Duncan,	Yorkville, "
2		14	22	36	5	41	1.50	1,50	2	C. B. Sanders,	Nashville, Miss.
1	1	7	16	23	8	31	1.00	2,00	4	M. Lyon,	Spring Grove, Ala
		13	26	39	4	43	1.00	1,00	3	D. Duncan,	Carrollton, "
5	5	28	68	96	33	129	2.00	2.00	2	Chas. Stewart,	Carrollton, "
1		13	19	32	1	33	1.50	1,50	1	Chas. Stewart,	Carrollton, "
		7	9	16	7	23	1.50	2,50	1	M. Lyon,	Pickensville, "
1	4	18	33	51	52	103	1.00	3,00	3	Chas. Stewart,	Pickensville, "
	1	7	14	21	14	35	50	1,00	1	T. S. Thomas,	Hope, "
	1	21	25	46		46	1.50	1,50	3	A. M. Hanks,	Cochran's Mills,
		30	42	72	35	107	2.00	2,05	1	A. M. Hanks,	Olney, "
	2	5	5	10	1	11	50	50	2	No Pastor,	Olney, "
		10	27	37	10	47	1.00	1,00	3	M. P. Smith,	Pleasant Grove,
2	1	25	45	70	22	92	2.00	1,50	1	M. P. Smith,	Union, "
		32	43	75	7	82	1.50	1,00	2	M. P. Smith,	Buck Creek, "
	1	31	31	62	40	102	2.00	2,00	4	M. P. Smith,	Jena, "
		12	7	19		19	50	50	1	No Pastor,	Pleasant Grove
3	7	49	55	104	76	180	3.00	2,00	1	John C. Foster,	Foster's, "
5	28	476	704	1180	432	1612	34.85	38,40	—		

Elder T. S. Thomas; Elder John A. Hodges, preach the next Annual Missionary Sermon, at 11 o'clock, A. M., on Sabbath, and a collection be taken up in aid of Foreign Missions; alternate Elder M. P. Smith; Elder James Deloach, write the next Circular Letter, and the subject be, "One Lord, one Faith, one Baptism."

The committee on Documents made a report, adopted, and ordered to be printed in the minutes.

The committee on Documents reported:

That they are gratified to learn from the Corresponding Letter of the Tuskaloosa Association, that our brethren of that body are encouraging their churches to procure and sustain each a Pastor to labor exclusively for one church; that they have raised funds to establish a Book Depository at Tuskaloosa, for the circulation of religious books; that they are zealously in favor of establishing Sunday Schools in every neighborhood; that they urge upon the churches the necessity of maintaining the worship of God, in some form, on every Lord's day, whether with, or without a minister; and that they keep up with unabated energy this domestic missionary work. And we recommend that this body urge upon the churches the importance of similar measures within our own bounds.

Your committee have observed, with a great degree of pleasure, the responses of many of our churches, on the subject of the use of Ardent Spirits by church members; from which we are warranted in believing that they consider this practice unscriptural and highly censurable; and that for every act of gross indulgence a member ought to be excluded.

M. LYON, Chairman.

Appointed the next Session of the Association to be held with the Unity Church, eight miles south of Carrollton, Pickens county, Ala., commencing on Saturday before the 4th Sabbath in September, 1854.

The Executive Committee made a report, which was accepted, and ordered to be printed with the minutes.

The Executive Committee of the Union Baptist Association make the following report: That they have held several meetings, and have made application to the churches, in order to learn the amount each would pay a Missionary to ride and preach within our bounds during the present Associational year; and we have learned with great pleasure, that the churches were willing to pledge a sufficient amount to pay a Missionary; but no suitable minister could be procured to engage in the work for the present year. We therefore, recommend the following resolution:

Resolved, That the churches be requested to send annually to the Association pledges of the amount each one is willing to pay for a Missionary to ride and preach in our bounds during the next associational year.

June 1853. J. SPRUILL, Chairman.

W. F. SPRAGINS, Secretary.

The report of the Committee on Finance was read, accepted, and is as follows:

Received from the Churches for printing Minutes,							$34 85
"	"	"	"	General purposes,			38 40
"	"	Spring Hill Church for Domestic Missions,			$5 75		
"	"	Pickensville Church,		" "	7 50		
"	"	Enon Church,		" "	4 61		
"	"	Elder Charles Stewart,		" "	1 00		
							18 86
"	"	"	"	"	Indian Missions,	1 00	
"	"	Spring Hill Church,		" "	2 75		
"	"	Enon Church,		" "	4 61		
"	"	Pickensville Church,		" "	2 50		
							10 86
"	"	"	"	"	Foreign Missions,	2 50	
"	"	Spring Hill Church,		" "	3 25		
"	"	Enon Church,		" "	4 62		
"	"	Elder C. Stewart,		" "	1 00		
"	"	Thos. H. Haynie,		" "	1 00		
"	By collection on Sabbath,			" "	56 75		
							69 12
"	From Pickensville Church, for S. B. P. Society,						2 50
"	"	Spring Hill Church for Tracts,					75
							$175 34

On motion, the following resolutions were adopted:

WHEREAS, It has seemed good to our Heavenly Father, to call to his final rest, since our last annual meeting, our beloved and highly esteemed brother, Elder MONTGOMERY C. CURRY, who was then a member of this body:

Resolved, That we feel, that in the death of brother Curry, the cause of Christ has lost an able, zealous and devoted Minister; and we offer to his bereaved family our sincere condolence in this affliction, and to our sister, the Columbus Association, to which he had lately removed, our christian sympathies in the loss which they have sustained.

WHEREAS, In the Providence of God, our venerable and dearly beloved brother, THOMAS WILLIAMS, has been lately removed from among us by death.

Resolved, That by this afflictive dispensation, we have been deprived of one of our most efficient counsellers, who was also for many years a Deacon of the church, and a zealous and active member of this body, in every good work.

Resolved, That we hereby tender to the church at Spring Hill, and the family of our deceased brother, the assurance of our sincere sympathy in the mournful bereavement which they have thus been called upon to sustain.

On motion, adjourned to meet at 2 o'clock, P. M.

AFTERNOON, 2 o'clock.

The Association met. Prayer by brother Lyon.

On motion, the following resolutions were adopted:

Resolved, That this Association recommend to the churches compos-

ing this body, that hereafter, in giving letters of dismission to members, the following form be used:

"To all whom these presents may come:—

We the ———————— Baptist Church of Christ, do certify that our beloved ———————— , is a member of this Church, in good standing, and in compliance with —— request, is cordially dismissed; and affectionately recommended to the fellowship of any other church of the same faith and order; provided, that we receive a certificate, that —— has become a member of some other church within 12 months from this date; otherwise, this letter shall be null and void.

Done in Conference, on Saturday before the —— Sabbath in ————, 185——, and signed in behalf of the Church. ———— Moderator.
———————— Clerk.

[form of certificate.]

This certifies, that ———————— , dismissed, and recommended by the ———————— Baptist Church of Christ, was on the Saturday before the —— Sabbath in ————, 185—, received as a member of the ——— Baptist Church of Christ. ————————, Clerk.

Resolved, That an Executive Committee be appointed by the Moderator, consisting of one member from each church, three of whom, shall constitute a quorum for all business of said committee; that one of said members in each District, shall be an agent to visit the churches, and aid the other members in their District; that the duty of the committee shall be to collect funds and employ a Domestic Missionary, to labor in the limits of this Association; that said committee shall meet in Carrollton on the 2d Monday of October next, and quarterly thereafter, and have adjourned meetings at pleasure, and report to the next Association.

The Moderator appointed the following named persons, to constitute said committee: W. Vail, Thos. Deloach, John McGee, W. Gaston, E. Lowdermilk, J. B. Sherrod, E. Harris, A. L. Neal, W. W. Guyton, J. P. Lee, J. T. Stinson, J. B. Jones, A. Latham, W. S. Bryan, H. H. Dunn, J. J. Lee, S. Stone, T. Locke, N. West, S. Curry, J. M. Parker, E. H. Lamb, J. W. Dunn, J. Sanders, Jr., A. Pate, N. W. Prince.

Resolved, That any member of this Association is fully empowered to act as a representative from this body to any sister Association or State Convention, by presenting a copy of our minutes.

Resolved, That we recommend the organization of a Bible Society in connexion with each church composing this body, auxiliary to an associational Bible Society, which will itself, be auxiliary to the State Bible Society.

The following query was offered for the purpose of obtaining an expression of advice from this body of the churches:

Query.—What in the opinion of this Association, ought to be done with a member of any of the churches composing this body, who makes and vends Spiritous Liquors to others for sale and traffic? Answer: Such a person ought to be excluded!

On motion, *Ordered*, That the Clerk superintend the printing and distribution of the minutes, reserving a suitable number for corresponding bodies, and receive twenty-five dollars for his services.

Ordered, That the Treasurer add the remainder of the fund for general purposes, to the fund for the printing of the minutes.

Ordered, That the funds contributed for benevolent purposes, be sent by our delegates to the Baptist State Convention, and paid over to that body, for the objects specified in the report of the Committee on Finance.

Resolved, Unanimously, That the devout thanks of this Association are due to Almighty God, for the kind hospitalities of the members of Big Creek Church, and the citizens of this neighborhood, so generously extended to the delegates during the session of this body.

On motion, adjourned.

The Moderator addressed the Association in some feeling and appropriate remarks, and then the delegates united in singing a hymn, and gave the parting hand of fellowship and affection; after which, the concluding prayer was offered by the Moderator. Thus closed another remarkably harmonious and pleasant session of the Association.

CHARLES STEWART, Moderator.
(*Carrollton P. O.*)

A. M. HANKS, Clerk.
(*Olney P. O.*)

A. M. HANKS, in account with the Union Baptist Association.

DR.		
To cash received, as per financial report,	$175 34	
To " contributed by delegates,	2 05	
		$177 39
CR.		
By cash sent to the Baptist State Convention,	101 34	
By " paid for printing Minutes,	50 30	
By " " Tracts,	75	
By " " Clerk this year,	25 00	
		$177 39

CIRCULAR LETTER;

WRITTEN BY ELDER JOHN A. HODGES.

The Union Baptist Association to the Churches she represents:

Beloved Brethren—The subject of our address on this occasion is, "The evils of the use of Ardent Spirits as a beverage." From the testimony of all physicians and chemists, who have expressed an opinion on the subject, ardent spirits is a poison as deadly and destructive as any other; more slow in its effects, but not the less certain. It is injurious to health, as there is no nourishment imparted to the system by it, its effects being only productive of an unnatural and rapid circulation of the blood, and consequently produces an inflammation of the stomach, brain, liver and all the important organs. Upon a moderate calculation not less than *thirty thousand* persons in the United States die annually, as the direct effect of its use; out of which *one thousand* are put down for Alabama, as sinking down to the most loathsome of all graves, the grave of the drunkard.

The intellect is vastly impaired, and often totally destroyed by its use.—There are many difficulties and trials in life that require well balanced minds, good judgement, calm deliberation and prudence, to contend against successfully. These qualities intemperate men do not possess. Their minds, under high excitement overrate every thing, and they imagine themselves able to conquer difficulties in their nature insurmountable; but as soon as the excitement is off, a gloom and despondency, a want of energy and perseverance succeed; the smallest embarrassment in any undertaking upsets all their plans, and their life is spent in accomplishing nothing. The inebriate loses his vivacity and natural acuteness of perception, the memory becomes enfeebled and sometimes quite obliterated, and the mind unfit for intense or steady application to any subject. The appeals of conscience, the claims of domestic happiness, of wives and children, of patriotism and virtue, are disregarded. The mind can only be healthy and vigorous under the influence of temperance and religion, but it is blighted and withered by sinful indulgences. By looking over the biographies of the great men of every age, we find that those who possessed the clearest and most powerful minds, never drank spirits. Sir Isaac Newton, John Locke, Dr. Franklin, Sir William Jones, John Fletcher, and President Edwards, furnish striking illustrations of this truth. One of the secrets by which these men produced such astonishing results, were enabled to perform

so much intellectual labor, and of so high a grade, and to arrive at old age in the enjoyment of health, was a rigid course of temperance. There are in the United States annually, not less than 600 persons who become insane by intemperance, and suffer in all the horrid forms of delirium; the conscience being destroyed, the mind obliterated, and hope and happiness fled forever. The number of Lunatics and idiots in this State in 1846, was 357, at least 150 were made so by intemperance. But the ruinous effect of ardent spirits is still more visible in destroying the moral powers of the soul. It first appears in an alienation of those kind and tender sympathies which bind a man to his family and friends; those lively sensibilities which enable him to participate in the joys and sorrows of those around him. The social affections lose their fulness and tenderness, the conscience its power, the heart its sensibility, till all that was once lovely, and rendered him the joy and idol of his friends retires, and leaves him to the dominion of the appetites and passions of the brute. The counterfeiter, the gambler, the robber, the pirate, all pursue their iniquitous courses for the comfort of their families, if they have any, and divide their spoils with their wives and children, for whom they still retain an affection, sunk and degraded as they are in other respects. Not so with the intemperate man. For his wife, innocent and helpless, who generously left her parental roof and put herself under his protection, and his children over whom God has placed him a guardian, he loses all affection. A poor helpless woman to be left desolate, forsaken, unsupported, with children uneducated, without the comforts of life, is in a condition for which humanity weeps, but for which the drunkard cares not. This is not all; nearly every newspaper we read brings to our ears the sad tidings of outrage and murder committed by drunken husbands upon defenceless innocent wives and children. There are, by calculation, annually in the United States, 75,000 criminals of every grade and dye, made so by the use of ardent spirits, many publicly executed, and others in prisons and Penitentiaries. Another evil resulting from the use of ardent spirits, is the expense attending it. Two gills per day for 30 years would amount to 660 gallons, which any man accustomed to use spirits at public places and at home amongst his friends, would consume. That amount, at 25 cents per half pint, which might be put down as a fair estimate for those accustomed to drink at public bars and taverns, would make in 30 years $2737 50, which, at compound interest for seven years, would make more than $5000--enough to maintain decently a small family. The estimated amount of distilled spirits made in Alabama in 1849, was nearly 130,000 gallons. The amount imported coast-wise exceeded one million of gallons, while a large amount was brought into the State from Tennessee and Georgia. Estimating the cost to the consumer at 50 cents per gallon, we have nearly a million of dollars as the cost for distilled spirits alone. Now the expenditures for wines and the more fashionable liquors, must exceed that sum; and if to these we add the cost of law-suits against criminals tried in our courts, nine tenths of which originate in drink, expenses of poor houses, Lunatic Asylum, Penitentiary, jails, &c.; we shall have an aggregate of no less than four millions of dollars annually, drawn from the people of Alabama by this vice. It is in the memory of many, that most of the directors of our State Bank, were tavern keepers, liquor sellers, and others, who gained their offices by freely treating members of the Legislature to oyster suppers, wine and brandy parties, whilst modest, sober, and upright men, who would not resort to these means, could not be elected, and the result is too painfully known; our money was lent to insolvent politicians, to irresponsible partisans, and now heavy taxes are entailed upon us and our children for years to come. And thus we are borne

down by debt, and unable to engage in building rail roads and other improvements, that would adorn and enrich our State. A late Attorney General of the United States, estimates the waste caused by Alcohol in our land, at one hundred millions of dollars annually. And this is no doubt correct, if we take into consideration the following affecting details carefully collected by the best of men, and presented for our solemn consideration, viz: In any single year, in this Union, there are at least 300,000 drunkards, not made up of old age, of the feeble, but of those in early life; of our youth, of our men of talents and influence; taken from the bar, the bench, the medical profession, the pulpit, the homes of the rich, and the fire-sides of piety; the abodes of the intelligent, as well as the places of obscurity, and the humble ranks—all reeling together to a drunkard's grave. In this group are not less than 75,000 criminals, made such by the use of ardent spirits, supported at the expense of the sober, and lost to morality, industry and hope, the source of law-suits and public expense at courts of justice. In the same group would be not less than 200,000 paupers, in a land abounding in all the wealth that the richest soil can give, and under all the facilities which the most favored spot under Heaven can furnish for acquiring a decent and honest subsistence. Paupers supported at the expense of the sober and industrious, and creating a large part of our taxes to pay for their indolence, wretchedness and crime. There are not less than 20,000 widows annually left destitute, depending upon the charity of friends, and the benevolent institutions of the day, for a support. Besides 40,000 orphan children raised up in idleness, without education, and subjects for the poor house. Now this state of things, if produced in any other way, would spread weeping and sackcloth over nations and continents. Any sweeping pestilence that could do this, would hold our country in alarm, and diffuse from one end of it to the other, trembling and horror. The world has never known any thing else like it. The father of mischief has never been able to invent any thing that could diffuse more wide-spread and dreadful evils. It is not casual, incidental, irregular. It is uniform, certain, deadly as the Sirocco of the desert. It is not a periodical influence returning at distant intervals;—but it is a pestilence breathing always—diffusing the poison when men sleep, and when they awake by day and by night—in seed time and harvest—attending the manufacture and sale of the article always. No man is exempt from danger that uses it, and it is sure of prostrating the most vigorous frame, of clouding the most splendid intellect, of benumbing the most delicate moral feeling, of entombing the most brilliant talents and hopes of youth, wherever it is consumed.

Having pointed out some of the evils of the use of ardent spirits as a beverage, it becomes our duty to devise means by which it can be arrested. In the first place, we as christians, should abstain from its use ourselves, and not admit it into our families, or in circles over which we have any control. We are the light of the world, and our example will be imitated. We have no encouragement from the word of God to indulge ourselves in this respect. "Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them," Isaiah 5. 11:—"Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink," Isaiah 5. 22: And also in Prov. 23: 29, 30, 31, 32,—"The juice of the grape unfermented is nourishing and invigorating, and does not intoxicate, and kept from the atmosphere, does not ferment;" such was the wine used by our Saviour in the last supper. The bread was unleavened or unfermented, and the wine also in its purity unfermented; and such was the wine miraculously made at the marriage in Cana of Galilee, and of the same descrip-

tion recommended by Paul to Timothy, for his often infirmities, and allowed to the Israelites to make and use. But fermented or vinegar of wine and strong drink, as a beverage, as will be seen from the passages quoted, it was wrong for them to use. But admitting for the sake of argument, that the Israelites were indulged in these drinks as a beverage, their example cannot be imitated by us any more than the custom of divorcing their wives at pleasure, and having as many as they pleased. God, for the hardness of their hearts, permitted divorces; and the same may be said of many of the sinful habits of that stiff necked people in that dark dispensation. Of him to whom much is given, of him much will be required. The cities of Bethsaida and Chorazin were not so wicked as Tyre and Sidon, or Sodom and Gomorrah, but were cursed because they had greater light, knowledge, and privileges, and failed to make a corresponding improvement. We are under obligation to improve from the experience of the past, and to put down a practice that is ruinous to our country, and sinful in the sight of God. The Apostle Paul settles the question completely when he asserts, that "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Our Saviour has declared, that to love God with all our heart, &c., and our neighbor as ourselves, embraces the whole duty of man. Therefore, whatever course in life is calculated to injure others, we should ourselves abandon, and influence others to do the same. Our Temperance Societies have done, and still are doing incalculable good, in putting down this odious vice, and it is our duty to promote and encourage them as much as we can.—But with all their aid and our efforts, we never can succeed, so long as our laws give men license to sell liquor as a beverage. There are thousands that unite with the Sons of Temperance, and remain sober until ensnared by these public places of temptation, where from the influence of false friends, their old appetites return upon them, and thus they break their pledge. Good men of eminent piety, have fallen from the influence of temptation thrown in their way, as is exemplified in the cases of David and others. How much more certain the conquest of these temptations over the irreligious youth of our land! Without the restraints or the motives of piety, they are met by the destroyer at every turn, and fall an easy prey to his wiles. Our Lord directs us to pray that we may not be led into temptation; but the practical policy of our Legislature tends to make the prayer null and void, by licensing men publicly to set out temptation in their saloons and liquor shops, to make our youth drunkards, and thus ruin them forever. The license to sell liquor is obtained by paying a tax. The Roman Catholics in their sale of indulgences will allow a man to commit any crime if he will only pay a tax or certain amount of money, according to the crime to be committed. Therefore, paying for the privilege of committing sin, it would seem by our Catholic friends, and also by our government, does away the crime. If drunkenness is a crime, to sell the article with which to get drunk, is equally so. Liquor sellers are the agents of the government, and if they are wrong, the government is not less criminal, from whom they derive their authority. How ridiculous would it be to tax the violation of the ten commandments. And yet not more so than to lay a tax upon the sale of ardent spirits, by which theft, murder, adultery, and every species of crime forbidden in the decalogue, are committed.

Crime must be prohibited, not taxed. It is conceded that nine-tenths of all the criminals condemned to punishment, were made so by liquor. What right has our Government to use the means to induce men to do wrong, and then punish them for it? It is much more humane to prevent than to punish evil. Every man is bound to pursue such a business as to render a valuable conside-

ration for that which he receives from others. But the liquor dealer sells that which produces poverty, cursing, tears and death. He gives that which is established and well known as a source of no good, but as tending to produce beggary and wretchedness. A man should pursue such a business as shall tend to promote the welfare of the whole community. This traffic does not. It must produce poverty, idleness and crime. Suppose a man were to advertise, under pleasing disguises, consumption, fevers, pleurisy and leprosy, for money, and could and would sell them; what would the community think of such a traffic? The liquor seller advertises an article for sale that produces consequences more serious; profaneness, insanity, robberies, murders, suicides. All men should lead such a course of life as not necessarily to increase the burdens and taxes of the community. The pauperism and crimes of this land spring out of this vice, as an overflowing fountain. Three-fourths of the taxes for prisons and houses of refuge, and alms houses, and expense for lawsuits for crime, would be cut off but for this traffic. Of 653 persons who were in one year committed to the house of correction in Boston, 453 were drunkards. Of 3000 persons admitted to the work-house in Salem, Mass., 2900 were brought there, directly or indirectly, for intemperance. Of 592 male adults in the alms house in New York, not twenty, says the Superintendent, can be called sober; and of 601 women, not as many as fifty. The traffic in ardent spirits is a violation of that law which requires a man to honor God. Whether ye eat or drink or whatsoever ye do, do all to the glory of God. "Wo unto him that giveth his neighbor drink."—Habakkuk 2. 15.

If these views are correct it is clearly our duty to use our influence to cause these evils to be arrested by legislative enactments, by doing away the license system and making it criminal to sell ardent spirits, for any other than for medical or mechanical purposes. But some might object that it is unconstitutional and taking away our liberties. It is answered that it is equally constitutional with the laws against gambling, forgery, selling poisons, unwholesome provisions, &c., already passed, and which have never injured us as much as the sale of ardent spirits. The preamble to the constitution declares that instrument made to secure the rights of life, liberty and property, all of which, as has been shown, have been sacrificed by the use of ardent spirits. And in section thirteen Art. 1st, it is declared that no person's property shall be taken or applied to public use unless just compensation be made therefor. But our money has been taken without just compensation, in the shape of taxes, consequent upon liquor licenses, as has already been clearly exhibited, which amounts to the same thing. Laws are made for the good of the commonwealth, but evil, and that continually, grows out of the sale of ardent spirits. Some suppose that this odious vice cannot be put down by legislative enactments. But it is as easy to put down drinking as gambling, which has been greatly diminished by the operation of our penal laws.

Liquor sellers think they are pursuing an honorable calling because they are sustained by the Legislature. But let the employment be declared criminal, subjecting those who follow it to fine and imprisonment, and it will soon be abandoned. It is objected again that this would be carrying temperance into politics. Politics means the science of government, and government is designed to promote the general welfare. We do not then drag this subject into politics; it is there already, and we merely wish you to recognise its presence. If the government is instituted for the good of the people, may they not resort to it to heal some of the wounds caused by alcohol? If this subject is not one for the legitimate action of the civil power, then centuries of legislation have been illegal, and government itself a miserable farce. No one will

contend that the sale of ardent spirits is for the public good; all that can be said in its favor, is that it affords a small living for those engaged in it, who are not disposed to follow a useful employment. On the coast of Africa, there is a dangerous ledge of rocks under water close to the shore, where the inhabitants set out false beacons to allure ships in time of storms, so that they may be wrecked and by that means pick up a little living. Their object is not to destroy men's lives, but simply to gain a support from stranded vessels. So it is with the vender of ardent spirits; their object is not to injure any one, but simply to make a living. But, alas! many noble souls, the pride of their parents, who bid fair to be an ornament to their country, are wrecked and ruined, and bring down grey hairs with sorrow to the grave. If we are freemen, we know our rights, let us maintain them and demand redress. Let us tell our lawmakers, that we shall vote for no man that will not use his influence for the passage of a law prohibiting the license system. Our cause is good, and must prevail; and thus will a grateful posterity be freed from a vice which has brought so much distress, poverty and misery upon the present generation.

NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THIER POST OFFICES.

James Deloach,	Reform,	Pickens county,	Ala.
T. S. Thomas,	Carrollton,	"	"
C. B. Sanders,	"	"	"
Charles Stewart,	"	"	"
M. Lyon,	Spring Grove,	"	"
A. M. Hanks,	Olney,	"	"
W. F. Spragins,*	Yorkville	"	"
D. Duncan,	"	"	"
M. P. Smith,	Union,	Greene county,	"
J. C. Foster,	Foster's,	Tuscaloosa county,	"
J. A. Hodges,	"	"	"
James Toole,	"	"	"
William L. Foster,	"	"	"

Ordained Ministers, ... 11

*Licensed, " 1